

THE
WORLD

TURN'D UPSIDE DOWN:

OR, THE

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4

ASS

NOT

PRIEST-RIDDEN,

BUT, THE

PRIEST

ASS-RIDDEN.

.....
*Doom'd to the Drudgery of fulsome Wit,
To tickle Pride, and flatter Self-conceit,
Let ~~the~~ DEN whine in Panegyric Lay.
Boldly to ~~face~~ the Truth, and Vice correct,
To treat the Oxcomb with a due Respect,
My Muse unpolish'd makes her first Essay.*
.....

By IGNORAMUS, Esq;

L O N D O N:

Printed for and Sold by the Booksellers. M DCC LIV.

WORLD

Turn'd Upside Down:

OR THE

ASS

NOT

PRIEST-RIDDEN

BUT THE

PRIEST

ASS-RIDDEN

Down to the Dens of Hell, with
 To the Pious, and better Self-conceit,
 In the same way, in the same way,
 To the Pious, and better Self-conceit,
 To the Pious, and better Self-conceit,
 To the Pious, and better Self-conceit.



Printed for and sold by the Booksellers, in London.

Design being to start a Point of Law, whereon to



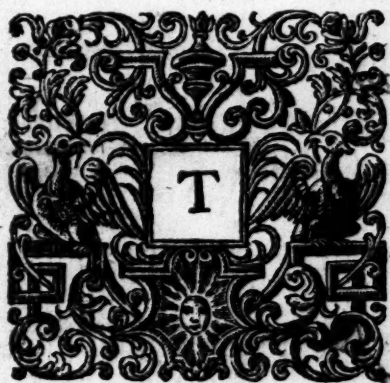
Magistrates and Commissioners to settle their ways.

It is therefore desired that no particular Person will

P R E F A C E.

must be accountable for it: And as PARDON is his

Fables, says (Lib. 3. Prolog.)



O prevent all misunderstanding,

This Precaution is thought neces-

sary, *viz.* Whereas the historical

Part in the following *Lines* ap-

pears to be a *Fiction*, and a mere

Sport of Imagination; (for who will ever believe that

a fat Hog, a Thing so immediately necessary to a

Family, should be taken from a Clergyman by Di-

stress; when so many more Moveables, doubtless,

were to be found on the Parsonage!) the Author's

Design being to start a *Point of Law*, whereon to debate, as well as to shew, how possible it is for *Magistrates* and *Commissioners* to abuse their *Trust*: It is therefore desired that no particular Person will apply any Part thereof to himself; otherwise he alone must be accountable for it: And as PHÆDRUS in his *Fables*, says (*Lib. 3. Prol.*)

Stulte nudabit animi conscientiam.



P R O L O G U E.



I M E was, when the Church was in greater
Renown ;

*And Men shew'd their good Sense by respect to
the Gown,*

*But the World is turn'd upside down : Cease then to wonder,
When Fools are a'top, that the Priest must knock under !
For a Passport to Heaven they grudge Peter his Penny :
While to pass thro' this World they pay ever so many.
From mending their Ways to the Eternal Abodes
The Preacher they send ----- to repair the Highroads.
Disgrac'd thus ----- for Blockheads to scoff and deride him,
That Booby, the Justice, must up too and ride him,
With impertinent Warrants he contrives how to tease him :
Nay ----- he can't keep a Pig ----- but the Constables seize him.
Then farewell, ye Flock, who've your Shepherd forsaken,
How can he save you, who can't save his own Bacon ?*

P R O L O G U E

THE year, when the Church was in greater

Reverence;

And Men shew'd their good Sense by respect to

the Crown,

But the World is turn'd upside down: Caste then is wonder,

When Fools are a top, that the Rich must knock under!

For a Passport to Heaven they grudge Peter his Penny:

While to pass thro' this World they pay, ever so many.

From mending their Ways to the Eternal Abodes

The Preacher they send ---- to repair the Highroads.

Digress'd thus ---- for Blockheads to pass, and divide him,

That Booby, the Justice, must split too and split him,

With important Warrants he contrives how to tease him:

Nay ---- he can't keep a Tigh ---- but the Constables seize him.

Then farcically, ye Fools, who're your Shepherd's followers,

How can he save you, who can't save his own Bacon?



W O R L D

TURN'D UPSIDE DOWN, &c.



ALL *Europe* of late years has been in a *brawl* :

Religion and *Law* is pretended by *All*.

But (a) *force* is the standard of *right* and of *wrong* ;

And *arms* must support both the *pen* and the *tongue*.

France at present, we hear, of this *contest*, is full,

The (b) *priests* on the *parliament* would force a *bull*.

In *England* the (c) *quarrel* is not quite so big,

The *justices* force from the *parson* his *pig*.

But how they distress him, comes now to be mention'd.

By a *warrant*, I warrant : And *this* is the *sense* on't.

To

(a) This erroneous and pernicious Maxim of *Hobbes* (see his Books *de Cive* & *Leviathan*) is not made use of here in a serious manner ; as appears in the Sequel.

(b) See the Daily News-Papers.

(c) This, though a private (and perhaps only an imaginary) Quarrel, affects all the *English* Clergy ; as the *Pope's Bull* does all the *Laity* in *France*.

(a) To the *constable* high of the *hundred* of P :
To the *tythingman* also of the *parish* of C :

WE, being two *justices* of the *peace*,
And having *authority*—to act—(b) as we please,
Do, by *this warrant*, require *both* you,
(Tho' one in this case can have nothing to do.)
To repair forthwith to the *parson's yard*,
And, to his *profession* having no regard,
Seize fast by the (c) *tail* his fatted *tythe pig* :
And (tho' he pretend to talk loud and look big,)
Make sale of it to the first buyer that's willing ;
Then keeping back part of the *price*, *twenty shilling*,
Pay it without more ado or bustle
To the *turnpike surveyor*, S—m—n R—ff—l.
Because the *parson*, is grown so proud,
He refuses to work on the *turnpike road*.
By (d) *Magna Charta*, we know 'tis maintain'd,
A *clergyman's goods*, shall not *thus* be distrain'd :
And more in his own (e) *defence* he may plead.
But, *right* or *wrong*, we will be obey'd.
And if to perform your *office* you fail,
Yourselfes must expect to be sent to *jail*.

(a) This Warrant, and the Names affix'd, appear to be fictitious.

(b) i. e. This is what their Worships call, *Acting at Discretion*.

(c) See a Pamphlet, intitled, *His Worship holding the Parson's Tythe-Pig by the Tail*. London printed. for W. Warren, 1743.

(d) See *Magna Charta* of King John, the Foundation of our present Liberties and Privileges. Sect. 27

(e) The Law says the Distress shall be made *intra Feodum*. But a Clergyman having only Ecclesiastical Revenues, was us'd to be return'd thus by the Sheriff. *Clericus est, non habet Feodum in mea Balliva, ubi summoneri potest*. (for the *English* of this consult the *Lawyers*.) The Civil Officer therefore should require the Bishop to grant Sequestration of the Benefice, before he can lawfully enter upon and make Distress there ; because it owes no Suit nor Service, nor pays Obedience to the Hundred Court.

To *this* we have set each *our hand* and *seal*,
John, taker of snuff;---(a) *John*, seller of meal.

The *warrant* thus granted, as is aforefaid,
 The *parson's pig* seiz'd, and the *forfeiture* paid ;
 And the *money* expended upon the *highway* :
 Let us hear what this grumbling *priest* has to say.

Might overcomes *right*, he very well knows ;
 Yet 'tis no *reflection* at all on the *laws*,
 Because they are left to *some people's discretion*,
 The *country* stands fairly expos'd to *oppression*.

To the *point* in *debate*, in the first place he says :
 It must be acknowledg'd a very strange *case*,
 That a road should be mended for some years before,
 Yet, the more it is mended, should want it the more !
 Or else, thro' neglect all that time, it appears
 The *road* has been rob'd of its *lawful repairs*.
 For *nine* years together no labour's requir'd,
 The work is perform'd by the folk that are hir'd.
 The *road* not much hurt, and the *toll* always paid,
 And the *money* laid out as it (b) ought to be laid :
 How could it by *mending* grow worse, 'till at length
Statute labour is forc'd to be us'd in the *tenth*,
 But how is't requir'd ? or how is it us'd ?
 Why *some* are made labour and *others* excus'd.
 One *parish* is summon'd, another pass'd by ;
 Tho' on the *same road* they contiguous lye.

C

This

(a) *John*, &c. These Names are us'd as *John of Stiles* and *John of Nokes* are by the Lawyers.

(b) That's a Thing which in other Roads also deserves to be enquired into.

This *parson's* distrain'd for *neglect*; while another
Is entirely dispens'd with, altho' but a *brother*.
Is *this* doing justice! why then, in my mind,
Justice ought to be painted *squint-ey'd*---and not BLIND.

But the *commissioners*, perhaps are to blame in this point;
They (a) apply; and the *justices* only appoint.
But did they apply to the *justice*? I ask,
To answer for *them* is a difficult TASK.

Now let us unravel the *truth* of the *matter*;
And you'll soon understand, what they would be at *here*.
The *justice*, (observe) 's a *commissioner* himself,
Who, like other folk may be fond of the *pelf*,
He therefore employs his *own tenants* alone
To work on the road, and to carry the stone.
(Not to do *statute-labour*, but *work* by the day;
They work just as *others*, yet have larger *pay*,)
These have constant *employment* while others sit still,
For *these* he is sure, will bring *grist* to his mill.
Now when these same *tenants* have work of their own,
Which 'tis requisite should in *due season* be done;
Such as making of *Hay*, and sowing of *Corn*;
That can't without loss to themselves be forborn:
His worship releases them from the highway;
To sow their own corn and make their own hay.
But no *workmen* are hir'd their place to supply,
This would turn the *right course* of the *money* awry.
Instead of these *tenants* it falls to our lot
To do *statute-work* when there's nought to be got.

Thus

(a) See several late Turnpike Acts.

Thus he freely gives *us* for our *labour* our *pains* ;
 And wisely reserves for his *tenants* the *gains*.
 But this is a *method* invented of late :
 And from this invention our hardships we date.
 A *tenant* he once set to work ; and beside
 Set him over the *rest* to watch and preside.
 In his service the better this *favourite* to fix :
Fifteen shillings he gave him, while (a) others got *six*.
 Thus the man, thro' his *bounty*, found a way by the bye
 To get money at once with his *hand* and his *eye*.
 But to squander away, what by *toll* does arise,
 Savours strongly of somewhat,----neither *honest* nor *wise*.

Such another fine *project* I have yet to impart,
 He once hir'd a *farmer* to work with his *cart*,
 In point of strict *honour* this *farmer* being nice,
 For his *labour* demanded a *moderate* price.
 The *justice*, too generous, augmented his *pay*,
 And advis'd him to charge more, a *shilling* a *day*.
 Having acted the *friend*, he then acts his own *part* ;
 And dismissing the *farmer's* employs his own *cart*.
 But 'tis a (b) *monkeys* device, and not *justice* or *law*,
 To make *honest* people become the *cat's* *paw*.

But this *justice* to (c) *wit* : Is so witty an *elf*,
 To outwit other folk, he outwitted himself.

On

(a) Some Commissioners have been known to be very liberal, or rather lavish of the Public Money in this respect, giving their Day-Labourers seven Shillings per Week : While others, more prudent, have had full as much Work done for six.

(b) This alludes to the Fable of the Monkey's thrusting the Cat's Paw into the Fire to pull out the roasted Chestnuts---for himself.

(c) The Form of beginning a Justice's Warrant.---which might sometimes (with as much Propriety) be written, *To wit*.

On a time the *trustees*, among which he is one,
 Agreed, something new on the *road* should be done,
 'Twas a *drain* to the *road*, but a *ditch* to his *ground*,
 To complete which, I'm told, they allow'd him *eight pound*.
 This *ditch*, so well made that it can't well be mended;
 He continu'd no farther, than his *own land* extended;
 By the *way-side*, I mean: But turning from thence
 He hedg'd in the rest,----at the *public expence*.
 A man, that does This what won't he do for *gain*!
 He'd defraud all the *world*, and *himself*, in the *bargain*,
 Make an (a) *owl* a *commissioner*, a *goose* a *trustee*:
 And an (b) *ass* may be fit for a *justice*,---- you see.

In the second place then, it is possible, truly,
 The *act* they mayn't construe, nor execute duly.
 So that what was made just by the *laws* of the *nation*,
 May be made to oppress us, thro' (c) *misapplication*.

By the *sense* of (d) *this act* I think it is clear,
 That each *occupier* of *land* by the *year*,
 That's worth *fifty pound*, by the *statute* is bound
 To do *six days* labour for *that fifty pound*.
 (The word EACH however, don't you misunderstand, is
 To be taken *thus*,----- (e) *exceptis excipiendis*.)
 This granted, by consequence plain 'tis to me,
 More *six days* in more *fifty pounds* there must be.

While

(a) See HUDIBRAS, Part I. Canto I. Line 75, 76, Grey's Edition.

(b) See the Fable in Sir Roger l'Estrange, Part II. Fable 38, of the Asses made Justices. A just Satire upon those Times; and I wish it had never suited more modern ones. See Grey's Notes on the Place.

(c) Hence arise, generally, all the Grievances of the common People of England.

Where LITTLE VILLAINS must submit to Fate;

That GREAT ONES may enjoy the World in State.

GARTH's Dispens.

(d) The Act concerning the Highway (made 2 & 3 Phil. & Ma.) and what Persons are chargeable thereto. This Act has been since enforced by others.

(e) i. e. in plain English, excepting those that are, or ought to be, excepted. The Latin is very usual in common Conversation,

While *those*, to whose *care* this great *trust* is committed
 To see the *laws* executed ——— and not omitted,
 Either don't understand, or neglect to apply
 This *part* of the *act* ; and we are sufferers thereby.
 For some *occupiers* of fifty times ten
 Do no more *statute-labour* than other *mean* men.
 The *rich* thus are eas'd, but 'tis at the (a) *poor's* cost :
 And many day's-work to the *highway* is lost.
 This is *matter* of *fact* : And by this we are taught,
 That *magistrates* sometimes may be in a *faul*.
 For this *want* of *justice* let those bear the blame,
 Who count *fifty* pounds and *five hundred* the same.
 But who shall (b) controul *him*, that does what he will,
 Yet thinks himself safe ——— as a (c) *thief* in a *mill* ?
 The *sense* of an *act* would their *worships* explain ;
Common sense is requir'd ; at least a *small grain*.
 TRUTH, REASON, and JUSTICE, LAW, WISDOM, and WIT,
 Is the *mark* they should aim at ; but a *mark* they'll scarce hit.
 No sign there of *wit*, *wisdom*, *law*, will you find ;
 Where *justice* is squint-ey'd, and *reason* pur-blind,
 If 'tis truth that *they* follow'd ; then here they have lost her
 As sure, as that God's in the *county* of G——st——r.

But the last and chief *point* come we now to decide,
 (Let the (d) knot not be broken, but fairly unty'd.)

D

Are

(a) This is too often the Fate of the unhappy Poor!

(b) To such Justices the *Tatler's Interrogatory* Numb. 141, might be properly apply'd. Who would do Justice on the Justices? See an Account of Justice Shallow, (*The Coxcomb*, Act 5. Beaumont and Fletcher's Works, 1679, Vol. II. p. 334.) — Grey's Notes on *Hudibras*.

(c) Safe enough, surely, if the Justice be like the Gentleman, on whom the old Song begins,—thus,—
Doncaster Mayor sits in his Great Chair,
While his Mills do so merrily go, &c.

(d) This alludes to *Alexander's* cutting the *Gordian Knot*, which was not to fulfil, but to frustrate the Oracle——much like some justice's Method of explaining Acts of Parliament.

Are the clergy exempt, or oblig'd, by *this act*?
 This is *matter of right*; and not *matter of fact*.
 That the *words* of the *act* are (a) *general*, is true.
 But was it intended, or made with this *view*,
 That *they*, who before some *indulgence* enjoy'd,
 Should ev'n unrehears'd have their *priviledge* destroy'd?
 When the *laws* of the *land* have to them been so (a) *kind*;
 Are *they* by this *act* made the *last* of mankind?
 And so they must be, if we thus understand it.
 For then this *absurdity* must needs attend it,
 The *clergy* will always be under the *inspection*
 Of a *layman* surveyor, to obey his *direction*.
 They may be commanded by *all* other men;
 Nor can in like manner command them again.
 Since *they*, by the *law*, are excluded that *post*,
 Nor by *custom* allow'd ev'n to (b) *name* to't, at most.
 View the *law* in this *light*; what from thence can be learn'd,
 But that *they* in this *act* should be no way concern'd?
 No one's bound, all allow, to what's inconsistent,
 When he's at the *highway*, can a man then be distant?
 Should the *church* want his *service*, as often the case is,
 How could he do *duty* at once in *two Places*.
 He might send a *servant*, perhaps, you will say,
 Perhaps, he's not (c) *able* that *servant* to pay.

(a) } See Chamberlayne's *Present State of Great Britain*, pag. 141, 142. of the Thirtieth Edition, 1729.

(a) } N. B. John Chamberlayne, Esq; the Author of the *Present State*, must have been not only very ignorant, but moreover very imprudent also, (if not impudent) to publish what he has there done, (and the same dedicated to his present Majesty) if the Clergy had no Claim to the Priviledges he affirms they have. As Mr. Chamberlayne has so often publish'd this, and told it to the King's Face: If it had been a Falshood, it is surprizing he should have had no Friend (among all the learned in the Law) to advertize him of his Mistake.

(b) This at least is the Custom in many Parishes. The Parishioners (exclusive of the Minister) nominate in Writing some for Surveyors; but 'tis the Justice's Business to appoint them.

(c) This may be the unhappy Fate of too many very worthy Men, for (as Pope says) *Worth makes the Man*.

To serve for surveyor might he not send another?
 No,----- if not in this case, then why in the other?
 Can he hire men to *work*; but no one to *survey*?
 Or is it harder (forsooth) to command than obey?
 He's exempt, 'tis agreed, from the *surveyor's office*:
 Why then he's exempt from the (a) *labourer's service*,
 Since in *logic*, in *law*, and in all things I guess,
 Who supposes the *greater*, supposes the *less*.
 Besides, with *good sense* it can't well be pretended,
 By this *act* that the *clergy* were ever intended.
 To treat thus their *teachers* shews want of *good breeding*,
 Would you tax (b) *legislators* with such a *proceeding*.
 Will *posterity* believe such a *law* was e'er made,
 That the *clergy* must work with the *pick-ax* and *spade*?
 For to oblige in *person*, or make them pay for't,
 Amounts, you must own, to the (c) *same thing* in short.
 Con over the *act*, probe the *words* and dissect 'em,
 Do they point at the *clergy*, or the leastwise affect 'em?
 All, *charg'd* by the *statute* to do work must do't.
 Are the *clergy* thus *charg'd*! is the thing in dispute.
 'Tis the *words* (d) (ALL and EVERY) create the *deception*.
 There's no *general rule* without an *exception*,
 But are they excepted by *name*? That's the *thing*;
 You might ask the *same question* concerning the *King*.

Now

(a) 'Tis certainly more agreeable to Reason that a Clergyman should survey rather than work. So that if he be exempted from the former, he seems to be of course from the latter.-----As to sending one to work in his stead, that's no greater a privilege than every common Day-labourer has: Who, upon that Condition, may choose not to work in Person, if he please.

(b) Who in all probability never intended to include the Clergy in this Act; as it never came into their Heads to imagine such a sinister Interpretation would be made of the Words of it, especially if we consider under what Reign it was enacted, *Pb. & Ma.*

(c) Nay, some had rather have their Pockets than their Hands excus'd.

(d) The Word ALL is liable to be misinterpreted in History and Theology, as well as in Law. See (among many other Places) St. *Luke's Gospel*, Chap. II. Ver. 1.

Now to sum up in short the whole *strength* of the *cause*,
 They're *expressly* oblig'd ; (a) else exempt by the laws.
Expressly oblig'd they are not, then exempt.
 Or, the *argument* still makes a stronger *attempt*.
 When *priviledg'd persons* to the *laws* have recourse :
 If they are not (a) *expres'd*, they're exempted of course.
 In *cases* obscure and not plainly defin'd
 To the *favourable side* we are always inclin'd.

But 'tis (b) *Raym---d's opinion* ; they're oblig'd, after all,
 And so runs the *practice* in *W---st---m---r Hall*.

Men have various *opinions* ; each abounds in his own *sense* ;
 But to talk of *law* chang'd by *opinion*, is nonsense.
 Tho' *judges* may differ, *courts* vary their *practice* :
Right's inflexible still, just as *matter of fact* is,
Law cannot be twisted, like a *nose* made of *wax*,
 Set *upright* by this judge, set *aside* by the next.

What

(a) This is evident from what we read of other Acts.——

(a) Also ALL PERSONS, the Clergy not exempted, must contribute to the Relief of the Poor.
 (See *Jacob's Law Dict. Poor.*) It was necessary then, you see, to express their Non-Exemption, else their Exemption would have been understood.

(b) See this Opinion of the Lord Chief Justice (*Jacob's Law Dict. Highway*) founded upon a very weak Reason ; according to which, Labourers that keep no Horses ought to work only upon Foot-Roads ; and a Drift of Sheep or Lambs should pay no Toll at a Turnpike-Gate, any more than a Pack of Dogs.

Another Reason alledged for the Clergy's working on the Highway (See *Jacob's Law Dict.* as above) is, that Clergymen are not exempted from the public Duties of the nation.——But, do they not do the public Duty of the Nation in their Non-Character, by reading in the Church Proclamations, Letters Patents, Acts of Parliament, &c. And are they not confessedly exempt from public Lay-Offices, which are the public Duties of the Nation ? Then why not from other Lay-Service or Duty ; such as working on the Highway is ?——Indeed some Law Books of late (as well as some Justices) are pleased to say ; that the Priviledges of the Clergy are lost ; they being now included under General Words in latter Statutes. But they alledge no good Proof, they give no sufficient Reason for it. This is only (as 'tis express'd in *Latin*) *Dare Verba*.

What was *law* once, (a) is *law*; and *law* ever will be;
Till a *new law* is made by a *lawful decree*.

By the *laws* yet in *being* it may fairly be shewn,
That the *clergy* are bound to no *work*---but their own.

But the *work* now and then on the road---not by *right*,
So the present *A---b---p* once arm'd for the *fight*.
A *precedent* this will the *clergy* e'er yield,
That an *army* of *gowns* must appear in the field?

They are not then oblig'd by the *laws* of the *nation*,
But only thro' (b) *one act's* *misinterpretation*,
This *encroachment* was made by the *church's* bad friends,
Who perverted *just laws* to *sinister* ends.

Then rouse up, ye *clerks*, to assert your *own right*;
And shake off those *asses* that scornfully bite.
Once the *asfs* found a *voice* to rebuke a rash *priest*,
Can't the *priest* in his turn make a (c) justice a jest?
Since the world is inverted, and 'tis come to that pass;
Now the *asf* rides the *priest* as the *priest* rode the *asf*.
But the *parson*, who values not the *justice* a fig
Is resolv'd he shall have *more sauce* to the *pig*.
Else (as *Pluto* to (d) *Orpheus*, when he came to complain,
Gave his *wife*,) let him give him his *pig* back again.

E

But

(a) Which is only as much as to say,—every Law is in force, till repealed by another. So was lately the *Jeans Act*: So is now the *Marriage Act*.

(b) Tho' there are several Acts made relating to the Highways, yet there is one that principally declares, what Persons are chargeable thereto. This Act was made 2 & 3 *Pb. & Ma.* The next made will enforce, but not repeal this.

(c) See the Fable of Sir Roger l'Estrange refer'd to before.

(d) *Orpheus* was so overfond of his *Eurydice*, that he undertook to redeem her from Hell; and with a Song too he effected it—almost. See *OVID's Metamor.* Lib. X. But, perhaps, the Civil Officer is more inexorable.

But now to be serious and lay *drollery* aside,
 It becomes not a *christian*, you will say, to deride,
 To offend a *weak brother* our *religion* forbids,
 But does not oblige to conceal his bad deeds?
 A *flatterer's* no friend. -- To reprove in *due season*
 Was the *author's* intent in his *rhyme* and his *reason*:
 And if it (a) displease any one that he knows:
 He's at liberty to answer in verse or in prose.

(a) For as the wise King hath said, *A Scorners loveth not one that reproveth him.*

Who perverted *S* *I* *N* *I* *S*

